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# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XX

## RELIGIOUS INTELLIGENCER,

NEW SERIES;

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BY

NATHAN WHITING.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

## LATEST FROM LIBERIA.

We have received, by the brig Susan Elizabeth, at this port, a Liberia Herald of March 30th, one month later than had before come to hand. This paper, it will be recollect, is published monthly. The following are extracts.

*Cape Palmas.*—By the arrival of the brig Susan Elizabeth, we are gratified to learn, that the health of the settlers at Cape Palmas is unusually good, and that they are progressing rapidly in agriculture, the chief object its patrons had in view, in the settlement of the colony. Dr. Hall's health is as usual. The Rev. Mr. Wilson and Lady have suffered severely from the effects of the fever; but they are now convalescent, and bid fair to be able shortly, to commence their pious and benevolent operations.

*Grand Bassa.*—By the arrival of the schooner Timbuctoo, from Grand Bassa, we rejoice to learn the continued health of the older colonists at Edina, and the general recovery or convalescence of the late emigrants to Bassa Cove. With peculiar pleasure we heard that Mr. Hankinson and Lady are quite restored from the effects of the fever and wish they may never again experience its return. We congratulate our Bassa friends, that they can make the advantage of their location so evident as to enveigle away several of our settlers. For surely if Bassa possesses a more productive soil than the regions adjoining the St. Paul's river, it is blessed indeed. The latter yields a crop worth \$100 to the acre.

*Public Spirit at Caldwell.*—On Saturday, the 14th inst., the inhabitants of Caldwell, with a spirit that is truly laudable, (and of which we of Monrovia seem too much destitute,) turned out and cut down the bush,

weeds, and high grass in the town, through the distance of near three quarters of a mile. Those noxious weeds so deleterious to the health, and destructive to every thing like beauty or regularity, and so strongly indicative of the absence of industry, have long disgraced that settlement.

*Internal Improvements.*—We feel proud to state that no other period of the colony can boast of so much valuable and substantial internal improvement as this; and if we are allowed to make it the standard by which to estimate the real condition of the colony, we would say as a natural consequence, that its actual strength is greater now than at any former period of its history. It should be borne in mind, that what has been done hitherto, has been effected by the resources of the Society. Two years ago, the idea of making improvements distinct from, and independent of the Colonization Society, was ridiculed. What can we do? was the cry; all saw the necessity, but none had the resolution to lay their shoulders to the wheel.

The Council this year, has awakened from the torpor that has so long paralyzed them, have taken hold of the subject, and by an Act increasing and extending the Tariff, have brought an amount into the Colonial fund, sufficient to justify the immediate commencement of a Jail and Court House. The site of this building is Crown Hill; it is to be entirely of stone; and is already raised one story on the basement. It has a beautiful and commanding view of the harbor, and will when the intervening forest is cleared away, afford an extensive view of the ocean on the South West.

A light house, the want of which has been so severely felt by Captains of Vessels entering the harbor in the night, has been projected, and is now in a stage of forward preparation; nearly a sufficient quantity of rock being quarried. The light-house is to be erected on the apex of the cape; to be thirty feet high, which super-added to two hundred and fifty feet, the altitude of the cape, will make the elevation of the light above the level of the sea, two hundred and eighty feet.

*New Georgia.*—Under date of 23d of March, Mr. J. Day gives an interesting account of a visit he had made to New Georgia,—a settlement of re-captured Africans, sent there by the government of the U. States. After stating what he had witnessed in their religious assemblies, and on their farms he adds,—

From the observations I have made, and the conversation I had with them, I will venture to assert that they are in a high state of civilization and Christianity.—Whence have they derived so much knowledge of civilized life, and of the Lord? Could they have learned it during their short stay in America? I think it has been the effect of an influence from neighboring settlements, and the flourishing state of their farms is attributed to their own industry. Their houses are generally framed, one story high, their cabinet furniture coarse, but every thing in their houses shows forth industry and decency. Any gentleman who may think the colony on

retrograde and likely to dwindle away, I invite him to New Georgia, to witness the rewards of their industry and their piety. Before concluding, I wish to say a word of the settlements generally. Rev. James Jones says, when here, he visited the poor, and of all misery, poverty, and repining, his imagination had ever before conceived, it had not reached what his eyes saw and ears heard. I have had the honor of filling the censor's office, and all that know our constitution, know that it is the duty of such officers, to ascertain in what way suspected persons acquire a livelihood. It, of course, then becomes the duty of such officers, to visit the poor; and I declare, I never visited one industrious, careful family, but what was well provided for, contented and happy.

*Journal of Commerce.*

### PREACHING IN THE BAZAARS OF SATTARA.

*From the Journal of Mr. Stone of Bombay, published in the Missionary Herald.*

I took my stand before the money-changers' shops, where the principal streets meet, and began to converse with the money-changers. They spread a carpet and invited me to sit down. I thanked them for their politeness, but told them I preferred standing, as I could be better heard by the multitude who crowded around. I asked if any present could read, and wished for a book which would tell them about the true God and the only Saviour of sinners. One of the money-changers said he wanted one of Jesus Christ's books. I asked, who is Jesus Christ. He replied, "The beloved Son of God, who came into the world." For what, I asked. "To save sinners," he replied. On farther conversing with him I found he had acquired considerable knowledge of Christianity, and he was the only one present who seemed to have any knowledge of Christ. I preached to the multitude for nearly an hour, then my voice failed me, and Suckoba, my Jewish attendant, took up the subject and had a very interesting discussion with the brahmans on the wickedness of idolatry.

### TRUE MISSIONARY SPIRIT.

A friend and correspondent has favored us with the perusal of a letter recently received from the Rev. Geo. CHAMPION, one of the missionaries to the Zoolahs of South Eastern Africa. Our first extract is under date of Jan. 12, 1835, on board ship Burlington:

"You asked me to write about the *little trials*. I have thought of the request several times since my abode has been in this floating habitation. 'All things shall work for good,' is a charm that turns every thing adverse into a mercy, and as long as that passage is in the word, I do not look for any trial. I anticipate the work as one of so many joys, that all its sorrows are swallowed up. Thus far at all events, no trials, great or small, have befallen me. True I was brought on board sick and helpless. I was a little tried in Boston when I saw the morning light of that sun which was to witness the departure of our vessel, and was unable to rise from my bed. It was painful, at first thought, to be hindered from the work on which my heart has been fixed for years, when just on the eve of entering on it. I fondly hoped that thus far I had traced the path of duty according to the will of God, and now the inquiry was, 'Lord, why is this? I found that the end of it was to teach me humility and dependence on God. 'He can do without your services in Africa,' something whispered. I thought I could acquiesce, and leave the decision of my embarking to my physicians and friends. They concluded that as there were two physicians on board, it would be safe. I came with feelings of joy such as

I never shall forget, and now I am here, having sung every day of my voyage, 'Thus far the Lord has led me on.'

"Within our ship we are a picture of happiness. We are pursuing different studies, mental philosophy, music, biblical criticism, astronomy, navigation, &c. Our Bible Class meets twice a week. We have services on the Sabbath, and prayers daily, proposed by the captain himself. To-day we had a prayer meeting.—O, it is good to find that in these ends of the earth you are still not forsaken by your God and Saviour. We see him every day in the ocean beneath and sky above. We cannot go

'Where not eternal goodness shines around.'

We notice his watchful hand in the care exercised over us; we feel him present when we bow the knee in prayer, and raise the voice in praise and supplications."

Mr. Champion closes his letter under date of Feb. 12, at Cape Town, where the vessel arrived after a passage of 64 days:—

"I am permitted to send you this from my adopted country, Africa. The Lord has sent his servants quick to their country. Here we are with heathen before our eyes daily. Encouraging prospects are before us. Our brethren are soon to proceed on their way. We expect to acquire the Caffre language before entering the country. O that Christians knew how interesting accounts of the progress of Christ's cause at home, cheered the hearts of missionaries abroad! It seems to me they would labor and pray much more earnestly for revivals, that the news of them might advance the cause of Christ among the heathen!—*Salem Landmark.*

### ANNIVERSARIES.

#### AMERICAN BIBLE SOCIETY.

Extracts from Dr. Fisk's address.

#### THE TRANSITION AGE.

The present age of the world, Dr. F. said, might with some propriety be called "THE TRANSITION AGE." Every department of human things, whether in politics, in philosophy, in religion, or in education, all were changing; changing for the better, if the process should be justly tempered and prudently and properly conducted; but changing for the worse, if the motion should be too rapid, or very irregular. Governments hitherto absolute, were becoming constitutional; constitutional governments were becoming republican; republics were changing to democracies, and democracies were fast changing to mobocracies. There was every where the proof of a great impulse to the human mind. Excitement, in one form or another, seemed to be universal; all the feelings of men were enlisted in some great object. The age, in a word, was impulsive in its character. There was no just equilibrium. The doctrine of "Go ahead" seemed to possess and to inspire every man and all the societies of men. This was all well, provided the car should keep the track, provided the machinery should all be kept in good order, and caution should be at the helm. But, where there was such an immense momentum, and the whole was moving onward with such rapidity, what if disorder should occur? if the balance wheel of the machine should fly off? and if the vehicle should leave the track? Ruin must ensue, wide spread and irretrievable. All our plans must be overturned at a shock; one surge one fatal surge, and we are undone. The whole im-

pulse of improvement must be rolled back, and barbarism would return. And where was the balance wheel that must regulate all this immense propulsion of the minds of men? It was no where but in the word of God. The great mental and moral balance wheel was the BIBLE. The Bible impelled men, indeed, to all works of benevolence; but then its impulses were all temperate, regular, wise, symmetrical. The speeches made at the anniversary meetings like the present, had often a powerful effect, and the excitement produced was calculated of itself to urge men vehemently to action. If they left the guidance of the Scripture, this feeling might often prove unguarded, unequal, evanescent, and soon become entirely exhausted; but temper it with the Bible, and all was as it should be. The American Bible Society was at the helm. She held the place of the balance wheel to all the benevolent enterprises of the day. Let those who conducted her concerns hold steady, all would be well. The Bible, the Bible must direct and control the wheels of government, the principles of education, the character of the rising generation: this was our spiritual palladium, the glory of the churches, the honor of our nation, the salvation of the world.

The literature of the age required the Bible. It was of that strange motley character, which marked it, also, as partaking the general character, of a TRANSITION AGE. It was a mixture of benevolence and romance, of fiction and philosophy, of light and darkness blended; in so much that we scarcely knew which most prevailed. As a sample of it, take a celebrated living author: one of great account in his own nation, and not less admired by this; he meant the popular Bulwer. At one time he seemed a saint: he could plead for morality like a very Paul; and on the next page he would talk about calling out an honorable gentleman into the field. His works would be a perfect anomaly in any age but the present.—The literature of the day was in its character taking, yet corrupting. It needed to have the salt of Bible truth and Bible principle thrown into it to save it from moral putrefaction.

One language itself was verging to corruption. In every nation the language was an index of the intellect of the nation, of its philosophy, and of its morals too. Corruption of the national language was a sure index that the morals of the nation were becoming corrupt also. Nothing but the plain language of the Bible would correct this tendency. Let our writers try to shine; let the constant effort be to dazzle by a glare; let them learn to disregard truth for sound; let the literature of the country be carried over, so as to bear the same character, and the whole language would become deteriorated; our pure English tongue would be exchanged for a sounding jargon, and our whole system of education strange and unnatural. The Bible alone must yet be the standard uncorrupted and incorruptible. Bring all the scribblers, with all their gaudy figures and their glitter of tropes; keep but the Bible at the threshold of the temple, and they could never corrupt either our language or our hearts; but otherwise they would before long corrupt both.

Dr. F. said he was aware that many might think, if the Bible should be put into the hands of an adult

person it would accomplish all which it could have effected had he possessed it in his youth; and he was not going to deny, that under the blessing of God's good Spirit it might produce his conversion. The word of God is perfect, converting the soul. He did not doubt that some lions of amplest size, with mane and claws full grown, had been, by this wonder-working book, transformed into lambs. But though the man might be savingly changed, he never could be that man he would have been under the self-same change, had he been brought up under the Bible from his earliest youth. Though you might convert individuals thus, you never could in this way change the face of society: you never could renovate the public mind: you never could produce a community like that where the Bible had been enjoyed in childhood, and every body had been brought up under its influence. A man thus converted in adult age never could operate on others as one would who had always known the Scriptures. There was a stereotype of the mind, a moral and an intellectual rigidity, which though it might receive a new impress, never received it as deep, and full, and clear as did the tender mind of youth. Take the infant soul, and you might cast it into the very mould of the Bible truth. Where this was universal or general, it might truly be called a Bible community. Then it was prepared to act as well on the rising generation within itself, as on other adjoining communities. The feelings and principles of Christian benevolence became inwrought in such a people. But a man formed and grown up in habits of covetousness, might, it was true, be converted, for it had been as truly as quaintly said, that grace could be grafted on a crabstick, but could he, by any process, be altered into a liberal-minded, open-handed, generous man,—a man fit to operate on others and expand their souls to the full dimensions of an enlarged philanthropy? Never. The man had clenched his fist so long that it seemed to have acquired a spasmodic grasp: you might as well open a granite quarry.

#### THE WORKING SYSTEM.

Dr. F. said he could not doubt that the American community would see the importance of sustaining the Society in the noble design it had conceived. There was no sacrifice that a good man would not make, sooner than that it should fail. He knew indeed that there was danger that every Christian would not do his duty in this matter. And he was sorry to hear that there was already some complaint of remissness in certain of the Auxiliary Societies. Nor was this anything strange. There is, said Dr. F. a drudgery of benevolence. It is not all romance. The really benevolent man must come down to heavy patient labor. He must take the Bible and visit that smoky cottage in the glen, which my brother (Mr. Clark) has so well described, if he really desires that its light and its blessings should be enjoyed by all men. But how few there were who were willing to do this! How many spend those hours in idleness and luxurious ease, which might so much better be employed in investigating the wants of their destitute fellow-men, and supplying them with the bread of life. If a man wanted to serve God and glorify Jesus Christ, he must come down to the industry of virtue the toil and the sweat of doing good. Many could make speeches for others to read and admire: many

could talk learnedly about the beauty, the sublimity, the vast importance of benevolent enterprise: but with too many it was all but theory, all chivalry and romance. This was a feeling which our modern reading was calculated to beget, and which the Bible must cure. Novel writers and poets were fond of dwelling on the chivalry of doing good upon a wide scale, but they said nothing of the drudgery of doing good upon a small field. Dr. F. said he was at an infinite distance from the notions of our agrarian politicians; but yet he was for the WORKING SYSTEM among Christian philanthropists.

Nor was there less need of union than of energetic action. A *sectarian Bible Society!* what a contradiction! [He knew indeed that the branch of Christ's church to which he belonged had established a separate Bible Society of its own: but it was a measure he could not approve. He had always spoken against it, and always voted against it, and he always should. No! exclaimed Dr. F. (while a halo of true christian glory illuminated every feature) let us have here, but ONE SECT! Let us belong to the great BIBLE SECT of America! (Low murmurs of pleasure and applause.) Let us have unity of action, concord and coincidence of thought and feeling. I am happy to recognize no sectarianism in your body. We are here in a place which does not admit of an apology for it. Be the denomination of gentlemen what it may, have they no Sunday Schools which need Bibles? if they have, let them combine and raise what they can to help themselves, and then let them send up a statement of their wants, and we will supply them. Like that magnanimous and munificent society, which is the mother of us all, we will aim at imbibing and exercising the spirit of a wise and excellent parent, who enquires with a solicitude which only parents feel, into the wants and difficulties of all her offspring that she may supply all their need. Yet would we unite this tender solicitude with prudence. Like some wise and wealthy father who calls his son to his side and says to him, "Son you must not rely upon me for your future provision in the world: I do not know that you will be worthy of any gift from me and it might injure rather than benefit you. Shew first that you can learn to help yourself: and when you have put forth your energies and done all you can, if there shall be any deficiency come to me and I will supply you with whatever shall be needful." Thus has this society stood at the head of those numerous auxiliary societies which are her offspring. She has been their head in parental dignity and in parental wealth: (and through God's favor and the favor of the American people she will still be in wealth,) and now she says to her children, do your best to help yourselves, and then come to me and I will make up any defect that may remain.

Will any of Christ's professed followers hold back from such an enterprise? will any seek to divide our strength? They have no excuse for it. The society has taken away all excuse for such a course and such a spirit. Will any say we cannot keep up with this—it is going too far. What, and are you weary in your race of love? I cannot, I will not think it.

I lately made the remark, in another place, that we must enter upon a system of giving, in order to prevent the baneful effects of luxury among us. Some politicians, indeed, are afraid, I know, that we

shall exhaust the country. Sir, said Dr. F. (drily,) political economists spring up daily among us, like mushrooms: they are of the same age,—and pretty nearly of the same flavor. [Laughter.] These sages tell us, 'You will impoverish the nation; you will send her wealth abroad till you leave her weakened and in want at home.' Now sir, I am one of those who do not believe one word of this. We are in no danger as a people of dying of consumption; our danger lies the other way: we are rather in danger of death by plethora.

And sir, the *depleting system* is the true system for us. Yes: we must give, or perish. And glad I am that there are so many channels for our benefactions. God grant that they may never be closed. What else are we living for? Why has God given us a soul which glows and struggles with the spirit of action and of enterprise that is pent within it? Why do we stretch and pant for an arena on which to act, and which shall call forth all our energies? In ancient times, in the former ages of the world, the ardent youth, when he felt this flame within him, armed himself for the battlefield, rushed into the fight, and felt relief and joy amid the sound of the trumpets. But now the church has discovered a better, a fitter, a nobler outlet for such feelings. She points not to the battle-field, dyed in blood and covered with the dead and the dying: but to the fields of wide and enlarged christian enterprise. God has never put this love of action into the human bosom, and into the bosom of his own church, to waste itself in mere idle pomp and parade: no: but to impel his church to forward, to strive, to overcome, to stretch herself over the earth, and to take the kingdom and to possess the greatness of the kingdom under the whole heavens. Without this our world would have been either tame and insipid, or licentious and bloody—so that a Christian would not wish to live in it; but when this field is spread before the ardor of our souls, where an immortal crown awaits the combatant, and even courts him to the sweetness of a death for Christ, then how will the soul rejoice that it hesitated not, that it lingered not in bowers of slothful ease, but put on the armor of heaven, and gave itself away to the combats of God. And how, in the end, will it view that amaranthine crown, prepared, platted, held out by Christ's own hand, and placed by the king of glory upon his humble worthless head? Here is an outlet for all the eagerness and burning enthusiasm of the youthful mind; here is full and legitimate scope for all its quenchless enterprise, its dauntless daring. The very spirit of poetry, which was confined and hemmed in amidst the affairs and feelings of mere civil life, here escapes and luxuriates, and feels that its original inspiration was from heaven. This scheme of benevolence has a self-renovating power. It gives *one* and gets *ten*. The same element which drains you, affords you an imperishable supply, that is your Bible supply. By the re-action of what you expend, your resources go on to increase with the increasing population of the country,—or to illustrate the idea by a figure taken from the natural world—whence are the clouds? from the waters of the earth: and whence are the waters? they come again from the clouds of heaven. Here there is a supply and a reimbursement, following in perpetual succession: and by this marvellous arrangement of

(dryly,) us, like pretty These ; you weak one of We are option; dan- system glad I nefac- closed, even us of ac- by do act, ancient ardent him- I felt But er, a ot to in the d en- this the idle h to herself pos- hole been —so but souls, and for ated use, way will ted, the dure hu- ri- un- was sel- tes, en- ing cle- ble ion use —or at- ers me a al of

Providence, the element by perpetual circulation, is preserved in a state of freshness and purity, and distributed over the surface of the world to supply the need of all that live. The resemblance is close between the kingdom of nature and of grace : and if I shall not be accused of being too analogical, I would say that the benevolence of the people of the United States is the great ocean, whence all your supplies are to be derived. You are yourselves like some great water-spout, which draws up these supplies and holds them suspended. The auxiliary societies are like so many clouds which disperse the precious store, emptying it on the thirsty fields, and pouring it out upon the laughing vallies, and making the little hills to sing on every side under the welcome visitation of your mercy. And on what is it now especially to be distilled ? Upon the young and tender herb, just budding in all the fragrance of its early prime. Is not this a lovely sight to look upon ? There is no drought here : all is freshness—it is a field which the Lord hath blessed.

And now, sir, suppose that I and my family were in the far west, upon the frontiers of our land, and like the family our brother visited, we had never had a copy of the Bible ; and suppose one of these clouds of which we have been speaking should come floating onward, bringing as it came, the welcome supply—do you think that before I accepted the benefit, and drained the precious drops, I should stop to inquire what was the color of the cloud which brought them ? whether it was a white cloud, or a dark colored cloud, or a golden, or a crimson ? Oh no. I would only ask, does it bring to me the water of life ? and if it did, be its tint light or dark, or what tint or shade it might, I should thank God and rejoice. And so it ought to be, and so it will be, with the supply from this noble institution. And shall this last and noblest of its plans be sustained ? I turn to the large body of the clergy whom I see around me, and I ask, " Will you go home and pledge yourselves to your flocks that it shall be sustained ? " If such an enterprize cannot be sustained by the Christian philanthropists of America, I shall feel ready to weep, as if I heard the death dirge of my country : but if it can, and if it shall be, then will I raise the national flag yet higher than it ever yet has floated ; and whatever dangers may threaten our land, I shall exult in believing that Columbia shall still continue the favored child and charge of Heaven, her name be preserved and transmitted for a blessing, and her light go forth into all the earth.

Mr. SUTTON, missionary from Orissa, in Hindooostan, offered the following resolution :

Resolved, That while the friends of this society are bound to lay all their plans, and to put forth all their energies to effect the early and entire spread of the Bible throughout the world, (as contemplated at their last anniversary,) it becomes them deeply to feel that in the execution of this great work, the aid and blessing of the Most High should be entreated with holy faith and unremitting perseverance.

Mr. S. supported the resolution in an address marked by that simplicity, solemnity, and earnestness of appeal, which have distinguished all the public addresses of this eminent servant of Christ. He presented an affecting picture of the woes and wants of the heathen world ; of the small and most inadequate supply of missionaries ; and the value, importance,

and necessity of the prayers of Christians to give success to the spread of the gospel. The most interesting portion of the facts stated by Mr. S. consisted in an account given by Rammachandra, a native preacher, of the state of his mind when groping in heathenish darkness, and all the exercises which preceded and accompanied his embracing of the truth. The simplicity of his language, the openness and humility of his confessions, the struggles between the voice of conscience and the voice of sin within his bosom, as well as the condescension and goodness of the blessed spirit of God in leading him, as a blind man, by a way which he had not known, were all calculated to leave, and doubtless did leave, an impression upon many minds which will not soon be forgotten.

Mr. Abeel, missionary from south-eastern Asia, followed in an impressive speech, which we regret that our limits forbid us to present entire. He said that the heathenism of China, while it resembled in its selfishness, its cruelty, its absurdity, and its abomination, that which Mr. Sutton had described as prevailing in India, differed from it in this, that it was utterly devoid of one supreme God. It had been falsely asserted, and was an idea generally received, that the unity of God had been taught by the celebrated Confucius. It was no such thing ; he knew it neither in theory nor practice, but was himself a gross idolater.

Speaking of the weakness of faith even of Christians as to the future progress and victories of the Gospel, he observed that they were generally in the use of a false arithmetic, taught them in the book of Sense. They held that 2 and 2 only make 4 ; and that 20 taken from 40 left only 20 ; whereas the arithmetic of the Bible, the mathematics of the Promises, taught that 2 and 2 made 40 ; and that 20 from 40 left more than 1,000. It even declared that one was sometimes equal to a thousand ; nay more, to five thousand ; for the promise said that one should chase a thousand, and two put ten thousand to flight : that the feeble should be as David, and David as an angel of the Lord. If the church proceeded on her old system of calculation, it would be many centuries before the 400 millions of the heathen could be enlightened with the Gospel. That system must be abandoned, and the arithmetic of Faith must be substituted in its place.

After advertizing to the resources of the Society, and the constantly extending scale of its operations, he proposed a new object for that spirit of benevolent enterprise which so marked all its proceedings ; that was, to employ *Distributing Agents*, who should accompany the missionaries on their return to the heathen, and spread among them the Scriptures. The Society would accomplish far more in this way than it had ever yet been able to effect.

Mr. A. remonstrated with warmth against the various weak, insufficient, and frivolous pretexts, by which those who ought to go to the heathen as missionaries, excused themselves from entering the glorious field. Many of them he discussed, and convincingly refuted ; and then, turning to ministers and students of theology, pleaded in an especial manner with them to ponder the subject, and sift the reasons on which they might have arrived at the conclusion that they had no call to the work of missions. He concluded by expressing his joy over every review of the choice he

had himself made, and inviting others to make trial of the honorable and blessed employment.

The meeting was closed with a benediction by the Rev. Mr. Hoby.

## RELIGIOUS INTELLIGENCE.

NEW-HAVEN, JUNE 6, 1835.

### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Our readers are not ignorant what parties have long divided and shaken the Presbyterian church in these United States. That church was originally formed by the union of two distinct sorts of ministers and Christians, who have never, even to this day, become entirely amalgamated. Emigrants from New England on the one hand, and emigrants from Scotland and the north of Ireland on the other, meeting in the middle states, and finding a general agreement in their views of Christian doctrine and church order, united under a constitution, copied in most of its essential features from that of the Kirk of Scotland. Thus there were from the beginning two parties: the one, of the Scotch school, holding Presbyterianism in all its details as by divine appointment, and putting great faith in standards, and forms, and rules of order; the other, of the New England school, adopting the form of government by sessions, presbyteries and synods, as a judicious arrangement, not inconsistent with the word of God, and putting more confidence in the living spirit of piety than in any body of forms and regulations, as a means of promoting truth and purity. In the excitement connected with "the great revival," the contention between these parties ran so high that in 1741, "the highest judicatory of the church was rent in twain." This division of the Presbyterian church into two independent and warring bodies continued for seventeen years.

Since 1831 the Presbyterians of the New England school, as we may venture to call them, have been a decided majority in the General Assembly. The old school men as they call themselves, not being accustomed to be in the minority, have hardly known how to behave themselves in their new condition; and on the other hand some things have been done by the new school party, which cannot be shown to be exactly accordant with the genius of Presbyterianism. A year ago the minority resolved on a desperate effort. The General Assembly having been transferred by the consent of both parties from Philadelphia to Pittsburg, the minority set forth their famous "Act and Testimony," and appointed a convention of their party to be held at Pittsburgh the week previous to the meeting of the General Assembly, to take measures for revolutionizing and cleansing the Presbyterian church.

The Convention met on Thursday, the 14th of May. It numbered seventy-five members, (47 ministers, 28 elders,) at the head of whom was Dr. Green. The result of its proceedings was, a memorial to the General Assembly, to be signed by the members of the Convention as individuals, demanding, 1, that "all institutions which are calculated to operate an influence [operate an influence?] in educating or supporting our ministry," be

placed "under the direct jurisdiction of some ecclesiastical supervision;"—2, that "all bodies which have been formed on the schismatic principle of elective affinity," be "disannulled;"—3, that "measures be taken," (*new measures of course,*) "to abrogate the plan of union of 1801, entered into between the General Assembly and the Congregational church of New England,"—and how many other things, we have not yet learned.

The General Assembly itself convened on the 21st of May. Dr. Phillips of New York, a member of the Act and Testimony Convention, was elected Moderator by a majority of 32 out of 202. The old school men having regained the ascendancy for this time, seem to be going on much to their own satisfaction. As a specimen of their proceedings, we copy from the New York Observer, a sketch of their sayings and doings about Princeton Seminary. It seems that ducks instead of chickens are sometimes hatched out of that nest; and the suspicion has arisen that the wrong sort of eggs are sometimes smuggled in. A regulation is to be adopted, if they can invent one, which shall guard against the evil. We hope a copy of it will be forwarded to some institutions professedly under ecclesiastical supervision in this part of the country; for in all human probability it will be needed.

### ANNIVERSARIES AT BOSTON.

Public meetings of the American Education Society, American Temperance Society, Prison Discipline Society, American Tract Society of Boston, American Union for the colored race, Mass. Sabbath School Society, the New England Anti-Slavery Convention, and several other institutions of less general interest, were celebrated in Boston last week. Some notices of the reports and proceedings at these meetings will be found in this and the next paper.

### *For the Religious Intelligencer.*

Mr. WHITING.—I noticed in your last paper, a communication on the subject of "Sabbath school for Drunkards" which pointed out a particular shop, in Church street, which is open on the Sabbath, and where gambling, and all manner of vice is carried on.

Permit me further to inquire if some of the official guardians of the public peace and morals, are not seen to go into this "Hell on Earth," almost if not every sabbath; and how can we expect any reform, so long as our public officers, set the example. A PARENT.

NOTE BY THE EDITOR.—It is to be presumed that if such men as informing officers, and police officers are seen going into grog-shops, on the Sabbath, it is in their official character, and with a view to the prosecution and suppression of the nuisance.

### EAST WINDSOR INSTITUTE.

We find in the Connecticut Observer the "Report of the Trustees of the Theological Institute of Connecticut, presented to the pastoral Union at their annual meeting at West Hartford, May 6, 1835." The following extracts are all the information which the report exhibits in relation to the present condition of the seminary, and the intentions of its founders.

1835]

## RELIGIOUS INTELLIGENCER.

9

At the last meeting of the Pastoral Union, a year ago, the corner stone of a theological edifice was laid. In the course of the following summer, this edifice, which is of brick and of first rate workmanship, in dimensions 84 by 42 feet upon the ground and four stories high, was erected, and the two lower stories finished and furnished for the accommodation of students, including a spacious lecture room, a reading room and a room for the use of the library. The Board have instructed their Prudential Committee to proceed immediately, the present season, to the entire completion of the interior of the building according to the original plan, and to furnish it throughout with outside green blinds. A bell weighing 200 pounds has been procured, which will be hung over the center of the building, a convenient wood house, well and cistern have also been erected, and likewise a workshop for the manual labor department. The Board have resolved, this season, to build plain convenient house for the use of the Biblical Professor, which is already in a good state of forwardness. Beyond this they do not expect to be under the necessity of enlarging their buildings this year.

The Library of the Institute, which contains a very valuable and appropriate selection of books, has been increased to about two thousand and two hundred volumes. To what an extent these have been presented to the Institute by benevolent individuals, will appear from the fact that less than \$1000 has as yet been expended in the purchase of books.

Rev. William Thompson having accepted his appointment as professor of Biblical Literature was inaugurated and entered upon the duties of his office on the 14th of October 1834, being the commencement of the year of instruction in the Seminary.

The number of students in the Seminary at present is sixteen; fifteen of whom have been on the ground during the winter, and one of whom has recently joined.

The first semi-annual examination of the students was held on the 29th of April at which a committee of the Trustees was present; and from their report to the Board at their present meeting we present the following extracts.

'The Committee,' says the report, 'had the best reason not only to be well satisfied but highly pleased with the result of the examination, as evincing proofs of the ability and assiduity of the Instructors in their several departments, and of the most laudable diligence and sound proficiency on the part of the students. The number of students in the seminary is sixteen. Their examination embraced,—in the department of Professor Thompson, the Hebrew language and the Greek of the New Testament, the principles of Exegetical Interpretation, and their application to portions of the Old Testament and to the Harmony of the Gospels:—in the department of Professor Coggswell; a minute and critical course of sacred History nearly down to the Christian era;—and in that of Dr. Tyler, a systematic and discriminating investigation of the doctrines of Natural and Revealed Religion on the general plan, so far as pursued, of the Andover course of study. The attention of the students the present year is principally devoted to the studies of the Biblical department; and the acquisitions made by them in Didactic Theology and Sacred History are the result of only one exercise weekly, in which they have been required to exhibit in Theology, each a written dissertation upon the subject of discussion; and, in History, one at each lecture, in rotation. A specimen of these dissertations, very creditable to their habits of investigation, was exhibited by each member of the Seminary.'

'The committee feel the greatest pleasure,' continues the report, 'in expressing to the Board their most unqualified satisfaction with the course adopted, and the ability displayed by the gentlemen to whom the business of instruction has been committed, and likewise

with all the subordinate facilities and means of theological education, which have already given to this infant Institution an internal aspect of maturity familiar to the observation of those acquainted with our older Seminaries. A select library of twenty two hundred volumes, comprising the best standard works in Theological literature and in sacred and profane History; an extensive Reading Room, in which the most valuable periodicals of the day are found; the establishment of societies among the students for their mutual improvement, in the spirit of Missions,\* and in the science and practice of sacred Psalmody;—these are privileges at present enjoyed by the members of the Theological Institute, which appear to offer advantages for a clerical education, scarcely inferior to those of any other similar Institution.'

A committee of the Trustees was appointed at their last meeting on the subject of the Manual Labor department. This committee have consulted and decided to what extent and on what terms mechanical tools will be provided in the workshop, and in what manner and to what extent agricultural employment will be furnished to the students. In the shop each student is permitted to use a set of tools not exceeding ten dollars in value, subject, however, to an assessment for damages. On the farm each student is allowed the cultivation, in any way that he pleases, of an amount of land such as he shall name, not exceeding one acre. The present plan of the whole Manual Labor department, which is still in a state of experiment, is to give the students the use of the public property, and, in addition, all the value which they actually create; but to be sure of saving the institution from pecuniary embarrassment by any further outlays or pledges. The Board very confidently calculate on eventual success in the department of Manual Labor; nor has any thing contributed at all to discourage their expectations; but is a part of our enterprise, in which, for obvious reasons, we must carefully feel our way and make haste slowly.'

The condition of the funds of the Institute will be seen from the following statements, taken from the Treasurer's books.

Whole amount obtained on the subscription, up to this time,	\$33,733 24
Amount paid in,	13,324 40
Amount yet to be collected,	20,404 84
Whole expenditure up to this time,	21,324 40
Of which, paid for land and buildings,	19,865 06

The principal agencies which have been employed, during the past year, for the collection of funds are as follows.

Soon after the meeting of the Board last October, Dr. Tyler and Erastus Ellsworth, Esq., visited the city of New York, and were enabled to increase our subscription there by the sum of 4730 dollars. The Rev. Mr. Dennis of Somers, a short time previous collected 500 in Massachusetts, besides several donations of books. In the course of the winter, President Tyler, aided essentially by Elliphalet Terry, Esq. at the desire of a number of the citizens of Hartford, presented our object to the benevolent in that city. The result of this effort has been, to the interests of the institution and to the hearts of its friends remarkably pleasant and successful. Six thousand and four hundred dollars were added to the subscriptions; making in all given by the city of Hartford, about 7,600. A number of other agencies of smaller amount in their immediate influence on our Treasury, though extending to several hundred dollars have been performed over different fields. Mr. Jesse Charlton has been employed as a permanent

\* It is an interesting fact that three of the students of this Seminary, already, have consecrated themselves to the work of Missions among the heathen.

agent, and is performing an indispensable service in various ways, in aid of the Prudential Committee. Rev. Dr. Spring has kindly offered, while in England and Europe, to do whatever his circumstances may permit, as an agent for the promotion of our interests, and has to this end been duly authorized and commissioned.

We cannot but call the reader to notice the synopsis given by the Trustees, of the "advantages for a clerical education," which the Institute offers to its pupils. A library of twenty two hundred volumes,—a reading room in which the most valuable periodicals of the day are found,—a society for mutual improvement in the spirit of missions,—and another for mutual improvement in the science and art of sacred psalmody—"these are privileges at present enjoyed by the members of the Theological Institute,"—and these are the privileges "which appear to offer advantages for a clerical education, scarcely inferior to any other institution."

The "whole mannal labor department," which has been urged upon many a honest man as the grand reason for the establishment of a new seminary,—"is still in a state of experiment." That experiment, we predict, will issue in the discovery that "all the value which the students actually create," is not equal to the interest of the funds vested in the public property added to the expense of keeping it in repair.

#### ADDRESS OF REV. E. BEECHER BEFORE THE HOME MISSIONARY SOCIETY.

The Rev. Edward Beecher, President of Illinois College, offered the following resolution:

*Resolved*, That although the work to be done by this Society is great, yet the present generation of American Christians possess the means, and on them rests the responsibility of its accomplishment.

President Beecher said that the prominent ideas in the Resolution were that the work was great; that it could be done; that it was to be done by the present generation of Christians; and if it was not done, on them must rest the responsibility of its failure. He adverted to the practical nature of the subject, and the solemnity of the crisis which the country was fast approaching. Were the truth on that subject fully apprehended, fear would fall on every soul. Moral conflicts were not like physical. The latter brought their own evidence: it was such as all could see and feel. When the field of Waterloo was covered with the martial array of contending kingdoms, and Bonaparte was seen at the head of all his legions, and when on the clash of arms in that day's conflict the future fate of nations depended, there was no need of rhetoric to make the people of Europe feel that their all was at stake. It was enough to publish the names of the respective commanders, and the amount of their forces. But Mr. B. believed that a conflict was approaching in this country, in comparison with which Waterloo was not so much as to be mentioned. The feelings of the great God (so to speak) in reference to the one and to the other were as infinite to nothing. If we looked into the volume of prophecy to discover what great power was likely most to affect the church and the world, did we find any that would compare with that of Anti-christ? This was the interest which was to bring down the Son of God himself to vindicate his own cause and to destroy its last and greatest enemy. Now every one knew that the Papacy was making progress in no country but our own. Europe had fully tried it, and was weary. But here, where popery was not known in its practical fruits, the people were not on their guard against it. *The Papacy was crossing the Atlantic.* In reflecting on this subject

Mr. B. had often asked himself what this proceeding of Providence could mean? And then he had thought of the splendid imagery in which the destruction of this great anti-christian power is predicted in the Bible: the Son of God was himself to "destroy it with the breath of his mouth and with the brightness of his coming." The system was to be enlightened by the breath of enlightened public sentiment. But in what part of the world was public sentiment in matters of religion perfectly free and unshackled but in this? Here then it seemed to him the Popish system was to be thrown that we, American Christians and freemen, might be compelled to examine and to investigate it.

Mr. B. used formerly to think that the language held by many in reference to the advance of Popery was more flourish and fancy than anything else. But his sentiments had been changed by experience and fact.—Let any man read the proceedings of the Leopold Foundation; the address of Bishop Flaget; the language of some leading politicians in Austria about America—as the hot-bed of all that threatened absolute government: let him hear them declaring that monarchy and Popery must go together, and Protestantism and Republicanism must go together:—and then let him turn his eyes to our western valley and see the trains of a foreign priesthood, the successive erection of costly and splendid buildings, the founding of colleges and multiplication of seminaries and nunneries, and who, that was at all capable of putting cause and effect together, could seriously doubt what improbability was there in the existence of such a design? we all knew that the old institutions of Europe were all shaking under the heavings of a spirit of free inquiry, and would not the native instinct of self-preservation point to the prudence of securing a retreat? Principle was destined to cut its way through the world, and Popery would have no foothold left unless all its energies should be concentrated and brought to bear in the new world.

What was doing? a large cathedral had been erected at Pittsburgh; another at Cincinnati; another at St. Louis; and now a second at Cincinnati; both were crowded; and a new one was in contemplation. That at Pittsburgh was filled with worshippers. Every step was onward. Mr. B. had lately had a conversation with a gentleman in the West who was extensively acquainted with the Catholic clergy there, and it was his decided opinion that no time was to be lost. The traveler was continually met by Catholic missionaries of different sorts,—while schools, colleges, academies, and female seminaries sprang up in every direction.

It was but the other day that the Bishop of Illinois proposed the erection of a cathedral, a college, and other buildings connected with them, and the influence of the nunnery at Kaskaskias was great. It was a mark of gentility to have been educated in the nunnery.

These are facts: they spoke for themselves. And now Mr. B. averred that Popery and Infidelity went together. The Infidels and the Socinians indeed were continually accusing Presbyterians and all evangelical Christians of the spirit of Popery, and denouncing them on that ground; but when Popery itself came in good truth, they extended to it the right hand of fellowship. Infidel papers were rapidly extending and multiplying in the West; and those which were printed in New York circulated in Illinois. They were sent to every one himself not excepted; and they were circulated far and wide throughout the West.

The question now arose, Is there any hope that the American Church and People will awake to danger and to duty? An aged minister, as Mr. B. passed through Pittsburgh, said to him, that after long contemplating the course of this, he was settled in the opinion that there was no hope of it; the Catholics must get the country, and nothing could prevent it. This, per-

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haps, was the voice of timidity; but after looking carefully at the whole subject, Mr. B. had resolved to offer the resolution he had read. (He now read it again.)

The object was not that the East should take care of the West forever; but only until the West should have so far advanced as to take care of itself. The battle would be one of preaching, of revivals, and of institutions. Ministers must be sent; but that was not enough. There must be the same literary institutions and the same system of means west of the mountains, as there were east of them; in the family, in the school, in the college, in the Theological Seminary. When the present generation should have raised up ministers and made the moral machine, means must be taken to preserve it and keep it in motion. There must be provision to keep up a succession of educated men; for it was educated men they would have to meet. Learning must stand by religion, or the West must be lost.

The great and all important question was, 'Can all this be done?' He believed it could. He believed the people of the West could be excited to act on this subject. All of their intelligent men, and they formed a large and influential class, were already awake, and ready to co-operation with their friends from the east, although there were still some prejudices to overcome. The way to overcome them was to cultivate the utmost harmony and affection between the east and the west, and to avoid whatever was calculated to irritate and to exasperate. There were kind hearts at the west, and hearts sensible of kindness. Men could be furnished on the spot. He had never met with a finer class, in point of intellect. They were fully capable of appreciating what was to be done, and of doing every thing which could be or had been done, and of doing every thing with great efficiency, when once their powers were roused and directed. And why should they not embark in this cause as well as in all others? If Ireland, if Italy, if Spain herself could furnish men of action and devoted zeal in the cause of the Pope, why could not men of as great devotion be found here upon soil to meet them? And if Christians would fully come up to their duty, was not God able to raise up such men and train them, and anoint them with the Holy Ghost? Let the prayer of faith ascend, let corresponding efforts be put forth, let a host of such men be awakened to the exigency, trained to meet it, and sent forth by the church to the combat, and the work was done. Victory was sure. The advantages were all our side. The early associations of our people were all against Popery; we were children of the pilgrims. The inherent indomitable love of liberty and of free inquiry, the spirit that spoke at Bunker Hill, this rendered Americans but poor material to make Papists of. Free inquiry is what the people of the West never would give up. Nor could the systems of Popish education ever hold a successful competition with those of Protestant education properly organized. There was a vitality in Protestantism that never could suffer the mind to slumber, and made it more than a match for implicit believers. Yet while we thus looked at means, and balanced probabilities, we were never to forget that in this enterprise all depended at last upon the power and blessing of the Spirit of God.

**NEW YORK COLONIZATION SOCIETY.**—Rev. Dr. Proudfit has become permanent agent and corresponding Secretary.

The Executive Committee in a circular to the public give notice that they have chartered the ship Indiana, to sail from New York to Savannah, on Thursday the 4th of June, and that she is expected there to receive emigrants for the Colony recently established at Bassa Cove by the Colonization Society of Pennsylvania, and the Colonization Society of N. Y. The colored people in

this vicinity who wish to avail themselves of this favorable opportunity of returning to the land of their fathers must be received by the Executive Committee, and be prepared to embark on or before the 4th of June; and as this Colony is designed to be a model founded on the principles of temperance and sound morality, none need apply without producing satisfactory testimonials of their industrious habits.

In addition to money, the following articles are respectfully solicited from all who feel interested in the success of the present enterprise, or the welfare, temporal and spiritual, of the colored race.

Contributions in cash may be left with **Moses Allen**, Treasurer, and other articles with the following members of the Executive Committee, viz.: **Phelps, Dodge & Co.**, corner of Cliff and Fulton st. **I. D. Disosway & Brothers**, 190 Pearl st. **Goold Conklin**, 84 Pearl st. **E. D. Hurlbut & Co.**, 84 South st. **Joshua Underhill & Son**, 250 Front st.

*List of Articles wanted.*

Lumber of various kinds, Bar Iron, Castings, Pots, Kettles, &c. Cut-nails, Smith's Bellows one Turning Lathe, Saws Ploughs, and all kinds of agricultural instruments, Medicines of various kinds, Soap, Crockery Ware, Muslins, White Goods, Plaids and Checks, Leather and Shoes, Paints, Blankets and Tow cloth, Provisions of all kinds, Garden Seeds, Books Stationery, Bibles, and Testaments.

**AMERICAN UNION,**

**FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.**

A public meeting of this Society was held on Friday the 26th ult. at the Temple in Tremont street. Hon. William Reed, President in the chair. After prayer by Rev. Mr. Holmes of New Bedford, the Union was addressed by Rev. Mr. Worcester of Salem, Rev. E. P. Humphrey of Kentucky, Rev. J. Abbot of Roxbury, Mr. B. B. Edwards of Boston and Rev. E. N. Kirk of Albany.

The following statement of the Executive Committee was presented.

As this is not the Anniversary Meeting of this association, the Executive Committee have, of course, no report of their proceedings to present. They simply wish to advert to two or three topics.

Immediately after the foundation of the Society in January last, the committee proceeded to obtain subscriptions for the support of a permanent agent or agents, for a short time. Nearly 2,000 dollars a year for three years were subscribed. Most abundant evidence was manifested, that adequate funds for all the purposes of the Association can be obtained with the utmost ease.

The Committee have bestowed the most anxious attention upon the subject of procuring a Secretary and General Agent. The difficulties which they have had to meet in this part of their labors are very serious, but not insurmountable. The post is one of great responsibility, and cannot be filled by men of ordinary zeal and wisdom. They may confidently hope that diligent inquiry will with the blessings of Heaven, speedily, fill this most important department of the enterprise.

A few weeks after the formation of the Union, an Exposition of its Principles and Plans was published, In a pamphlet form, it has been sent to all the large towns and cities of the Northern States, to most of the Colleges and Theological Seminaries, and to some ecclesiastical judicatories. It has been copied entire into 17 newspapers, and parts of it into others. More than

60,000 complete copies of it have been distributed.—Without arrogance or vanity, it may be said that its statements and its spirit have commended themselves to the judgement and feelings of many of the best men in the country.

The Committee have also taken measures to establish Auxiliaries in this city and in Salem. These arrangements will be completed in two or three weeks.—A public meeting of the Auxiliary in this city will be held in a few days. In both these places, a large portion of the philanthropic and religious community are ready to co-operate with us, as we know from most decisive indications. Incipient measures are, also, in progress for the formation of Auxiliaries in several counties of Massachusetts, and in other portions of the Northern and Western States.

A circumstance, which has convinced the Committee of the importance of this Association, is the numerous calls which have been made, by correspondents and others, enforcing the necessity of immediate and energetic action. It shows that the attention of the community is extensively directed to the great subject of Slavery, and that something ought immediately to be done. If there be any error or extravagance in these expectations, it is in supposing that this Union can accomplish more than is morally possible; that in four months, the time which has elapsed since the Society was formed, slavery would have had received, by its means, a death-blow; or a system overthrown, which has been, for 200 years, striking its roots into our soil. The Committee, are, however, grateful for the confidence reposed in them, or rather in the goodness of the cause, by the expectations referred to. They mean to proceed with all the energy and wisdom which they can command. They are not insensible to the urgency of the case. They are not unaware of the necessity of the speedy and total abolition of slavery, and of the moral and intellectual elevation of the whole African race. They have no intention to wage war on any other Association which is laboring for the same great object. They rather wish to be considered as co-ordinate and co-operating. This Union owes its foundation, they think, to the most expansive principles of patriotism and Christianity. Its only object is to do as much good as possible; to enlighten and elevate by all the means which Providence shall place in its power, a large class of our suffering fellow creatures. The diffusion of information and the formation of associations at the north is doubtless of great importance; but for the abolition of slavery, another and a greater thing is demanded. That is, ascertaining precisely the difficulties in the minds of the slave holders in the way of abolition, and adapting arguments and motives so as to overthrow those difficulties. As soon as this is done, slavery will be abandoned.

#### PRINCETON THEOLOGICAL SEMINARY.

##### *Proceedings in the General Assembly.*

The 23d annual report of the Directors of Princeton Theological Seminary was read and referred to Messrs. Hoge, Witherspoon and Ward.

Dr. Junkin moved that the committee be instructed to make some provision in the rules of the Seminary to shut out heresy.

Dr. Blythe seconded the motion. By some means, he said, not through the fault of the professors, students were known to be sent there, for the express purpose of making proselytes and propagating false doctrine.

Dr. Miller thought the reference should be to a separate committee. To this Dr. Junkin agreed, and being requested, reduced his motion to writing as follows:

*Resolved*, That a committee be appointed to inquire whether any, and, if any, what provisions can and ought to be made, to guard our Theological Seminary at Princeton against the influence of young men, who may

be there, or come there, with a view to proselyte its students to doctrines inimical to its standards.

Mr. Wisner was in favor of the motion; for if it is admitted that young men come out heretics from Princeton, he presumed the committee would be able to provide a further remedy.

Mr. Rankin opposed the motion. It was a virtual charge against the professors. Such a charge should not be made here, but before their own presbytery.

Mr. Banks asked what harm there was in the inquiry. The mover had not arraigned the professors. On the contrary he had said they mourned over the evil. Unless the evil was remedied, orthodox men will be careful how they send their sons to the seminary.

Mr. Phelps was in favor of the motion. If it was true that errors were taught in Princeton Seminary, and if with our able Board of Directors, we cannot keep them out, we should do even more than this motion proposes; we should send a committee there to investigate the matter. But for himself, he believed the professors able to prevent the evils.

Mr. Winchester, as a friend to the Seminary, advocated the motion which was to remedy a defect known to the Professor, and mourned over by them. There were young men in the Seminary whose chief object was to promote heresy. When he was student, an individual went from room to room inoculating the students with semi-pelagian opinions.

Mr. Gilbert read from the constitution and laws of the Seminary to show that the Faculty had ample power to dismiss students, &c. What more power was asked for? Was it power to suppress books and newspapers, and hearing false doctrines from the pulpit?

Dr. Hill said, we must look the matter in the face, in meekness and brotherly love, but with firmness. He hoped Dr. Miller would state wherein he conceives there is a deficiency.

Mr. Brown contended that the motion does implicate the faculty; either as not having authority sufficient, or not acquainted with their own laws, or not possessing moral courage to enforce the laws.

Dr. Miller observed that when a young man came to the Seminary, the professors were not authorized to exact from him a confession of his faith. If such an extraction were made, the young man would reply of course, "I come to be taught." If indeed it was ascertained that he had a fixed creed inimical to our standards, that would alter the case. No such case had ever occurred to his knowledge. Dr. M. remarked further, that there is a Society of Theological Inquiry, which meets every Friday evening, and discusses all kinds of controverted topics; and would you, he asked, impose a gag law on discussions between Calvinists and Arminians, Calvinists and Pelagians, or Calvinists and Papists? Would you throw overboard a young man who should freely express his opinions? This was not the way to encourage free inquiry.

It had been suggested that young men came there to propagate their opinions. No doubt there were some such; how many he did not know. These cases were very diversified. One young man gave great trouble. He was expelled, and not restored till after protestations of penitence. Mr. M. expressed himself utterly ignorant to whom Mr. Winchester referred. Dr. M. stated his belief that there was less error in the Seminary now than formerly. He concluded by saying he was ready to answer any questions.

Dr. Hill asked, Have evils occurred which you mourned over, and felt that you had not the power to remedy?

Dr. Miller. No, we always thought we had the power.

Dr. Junkin said, every fact he had stated was admitted by the Professors. Students do come to propagate heresy. There is no test; no power to keep them out. Now is it not proper to raise a barrier? to make a test? Which is best, to prevent a bad person from coming in?

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## RELIGIOUS INTELLIGENCE.

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to your family or your church, or to let him in and have the trouble of turning him out?

Dr. Miller asked leave to say that in all the remarks made, he for one had recognized no hostility to Princeton. He had been asked what he would like to have done. He was unwilling to say, being the servant of the Assembly. But, he added, we feel now invested with power to turn away students. The course best and happiest to pursue, he viewed to be the appointment of a professor, such as the report recommended, (a professor we presume of pastoral duties.) The most important part of instruction is that which bears on the religion of the heart. The professor proposed should be a pastor of the Seminary to go from room to room, spending all his time in this way that was not consumed in lectures. Among 139 students there is enough to occupy the whole time. Dr. M. expressed a wish so far as regarded himself personally that the resolution be passed.

After some remarks from other members the motion was carried and the resolution committed to a committee of 5—Messrs. Dr. Hillyer, Dr. Hill, Winchester, Breckenridge, and Walter Craig.

**Miscellaneous.**

*From the Abbott's Magazine.*

**CAN A MINISTER DO EVERYTHING?**

Can he be a good husband, a good father, a good son, a good brother? Can he be a good pastor, an eloquent preacher—a faithful promoter of every cause? Can he be a thorough student, constantly laying up stores of knowledge for himself that he may be able to give instruction to his people? Can he also be an inmate of the sick room, as an angel of mercy, and be at the bedside of the dying to administer counsel? Can he sit down beside the mourner and pour into the wounded heart the consolation of the gospel? Can he be at all times in path of his duty, and at all times be found neglecting none?

If he cannot do all—shall he discharge a part of his duties and leave the others unperformed? and if any are omitted, what ones are to be expunged from the list?

The writer of this article wishes the readers of the Religious Magazine to go along with him for a few minutes, and survey the labors of the ministers. He wishes this, because he believes there is very little sympathy, with the people generally, in his labors.

We will suppose him to be the pastor of a church of an ordinary size in a country village. We will endeavor to fix our eye upon an actual pastor, that it may be real and not a supposed case. We will begin to consider his duties with the first day of the week, which is the holy Sabbath. Whatever disparity of opinion there may be in regard to his duty on other days, all will agree that the duty of the minister on the Sabbath is mainly to preach the gospel. For this duty he must be thoroughly furnished by the labors of the past week. This minister often preaches thrice, and always twice on the Sabbath, and attends one, two, or three religious meetings in the week. The work of his Sabbath, for it is not a day of rest so far as repose from labor is concerned (in this sense the minister has no Sabbath) the work of his Sabbath is to get his heart under the influence of that solemn truth which he is to proclaim to his people. This will require time for meditation and prayer. If this minister is faithful he will shed more tears before he leaves his study and closet than afterward. He will go prepared to preach with an earnestness, pungency, and power, which comes from the aid of the Holy Spirit, and the influence of truth upon his heart. After his three sermons are done, he is completely prostrated.—He retires at an early hour to his bed, but not to sleep. His mind still dwells upon the truths of the day—and

with deep interest upon the people of his beloved charge; and the night passes with anxieties and tossings, and leaves him with far less than his usual repose.

Now comes Monday, and what shall the minister do to-day? He is not yet recovered from the fatigues and excitements of the Sabbath. Most ministers need some time, at least one day in seven, to attend to their domestic and secular affairs. As most ministers live upon small salaries, just sufficient to defray their current expenses, it is necessary in order to usefulness, that they husband their little all, with great prudence and economy. The minister must do a hundred little things himself which the more easy in life would employ others to do. He owes it as a sacred duty to his family to provide for their wants and for their education. Suppose we give the minister all of Monday for his private and domestic concerns. And we shall all say that it is not too much. We have now five days left, and we must see how they must be employed. This minister is in the habit of writing out in full two sermons for Sabbath.

Now all, who know any thing about it, know that the manual labor of writing two sermons is the hard work of at least two days. If any of our readers do not believe this, let them borrow their minister's full sermon last Sunday and copy it, and they will doubt no longer. But if his sermons are not written, at least two whole days must be employed for the Sabbath approaching. We have now three days left. How shall these be employed?

Many complain that their minister does not study, and we believe that a considerable portion of his time must be spent in thorough study, if he is a settled pastor and would be long and eminently useful. Will it be too much to give him half of the remaining three days for this purpose? We have now a day and a half left.

Most parishes expect much pastoral labor. Most parishioners wish to see their pastor often, in their families. They think he might visit them all in every three or four weeks. He has seventy or eighty families in his parish, in which reside members of his church, and there are one hundred families in all, perhaps, in his congregation.

The minister has now to divide his remaining time between visiting his people, and many other duties.—His public station occasions him considerable correspondence. Letters are to be received and answered. His eye must pass over some of the best religious periodicals, to know what is doing in the Redeemer's kingdom here. He must be ready to receive the visits of his parishioners at his own house. He must visit the sick.—He must wait by the bed side of the dying. He must seek out anxious, inquiring, impenitent sinners, and direct them to the Saviour. He must attend meetings for religious and benevolent objects, which may sometimes call him many miles from home. He must attend marriages and funerals. He must attend the various concerts of prayer, and be prepared to do something to render them profitable and interesting. The cause of temperance, the Bible, tracts, missions, and education of pious youth for the gospel ministry, must occupy some attention; and all these must be aided and helped forward by the pastor's influence. We left him a day and a half to do all these, and a hundred other things, which we have no time nor space to mention.

We are willing to see our ministers labor, and labor hard in their holy calling; but we are not willing to have it believed that they can do every thing, as some seem to suppose they can. Or if at any time, the minister seems overburdened and borne down, by his toils and cares, and speaks of his many duties—we do not like to see him treated as if he was complaining of his duties. The good minister will never complain; he will never think of it. He loves his work, and rejoices in any amount of labor and good he can accomplish.

We fear that there is not enough sympathy felt in a minister's labor and cares. There is much said now about increased duties and privileges and obligations. The men of the present generation are thought to be wiser than their fathers. Knowledge is every where increased. It has appeared to us that there is no small confident boasting in this thing. But I have not heard them say, that they were more faithful in aiding their ministers than their fathers were. The faithfulness of our Puritan fathers in this respect, we fear, will soon be a mere matter of history, without any living illustrations.

We hope that the readers of the Religious Magazine will no longer expect their minister to do every thing—but will put their own shoulders to the work, and see how they can assist those who have their spiritual interests at heart, that they may do the work which they attempt to do, with better effect. A MINISTER.

#### FROM BAXTER'S DYING THOUGHTS.

 We beg leave to commend the following thoughts of the wise and holy Baxter, to the serious attention of Controversialists.

#### THE SCRIPTURES.

It hath pleased God, that all things on earth, and therefore, even the sacred Scriptures, should bear the marks of our state of imperfection: imperfect persons were the penmen; and imperfect human language is the conveying, signal, organic part of the matter; and the method and phrase (though true and blameless) are far short of the heavenly perfection. Else so many commentators had not found so hard a task of it to expound innumerable difficulties, and reconcile so many seeming contradictions; nor would infidels find matter of so strong temptation, and so much evil as they do; nor would Peter have told us of the difficulties of Paul's epistles, and such occasions of men's wresting them to their own destruction. Heaven will not be made, to perfect spirits, the occasion of so many errors, and controversies, and quarrels, as the Scriptures are to us imperfect men on earth; yea, heaven is the more desirable because there I shall better understand the Scriptures, than here I can ever hope to do. All the hard passages now misunderstood, will be there made plain, and all the seeming contradictions reconciled; and, which is much more, that God, that Christ, that new Jerusalem, that glory, and that facility of souls, which are now known but darkly and enigmatically in the glass, will then be known intuitively as we see the face itself whose image only the glass first showed us. To leave my Bible, and go to the God and the heaven that is revealed, will be no otherwise a loss to me, or to leave the image for the presence of my friend.

#### BOOKS.

Much less do I need to fear the loss of all other books, or sermons, or other verbal informations. Much reading hath oft been a weariness to my flesh; and the pleasure of my mind is much abated by the great imperfection of the means. Many books must be partly read, that I may know that they are scarce worth the reading; and must be read, to enable us to satisfy other men's expectations, and to confute those who abuse the authority of the authors against the truth; and many good books must be read, that have little to add to what we have read in many others before: and many that are blotted with ensnaring errors; which if we detect not, we leave snare for such as see them not; and if we detect them, (never so tenderly, if truly,) we are taken to be injurious to the honor of the learned, godly authors, and proudly overvalue our own conceits.

#### IMPERFECTION OF HUMAN LANGUAGE.

And so lamentable is the case of all mankind, by the

imperfections of human language, that those words which are invented for communication of conceptions, are so little fitted to their use, as rather to occasion misunderstanding and contentions; there being scarce a word that hath not many significations, and that needeth not many more words to bring us to the true notice of the speaker's mind; and when every word is a sign that hath three relations. (1.) To the matter spoken of (2.) to the mind of the speaker, as signifying his conceptions of that matter (3.) and to the mind of the hearer, or reader, which is to be informed by it, it is so hard to find and use words that are fitted indeed to all these uses, and to have store of such, and mix no other, that few, if any, in the world were ever so happy as to attain it.

1. And if words be not fitted to the matter or things, they are false as to their first and proper use; and yet the penury of apt words, and the redundancy of others, and the authority of the masters of sciences, imposing arbitrary terms and notions on their disciples, and the customs of the vulgar, who have the empire, as to the sense of words, have all conspired to make words inapt, and of very uncertain signification. So that when the students have learned words by long and hard studies, they are oft little the nearer the true knowledge of the things; and too oft, by their inaptitude, misled to false conceptions. And so their saying is too often true, that a great book is a great evil, while it containeth so great a number of uncertain words, which become the matter of great contentions.

2. And when the mind of the speaker or writer is no better informed by such notions, but his conceptions of things are some false, some confused and undigested, what wonder if his words do no otherwise express his mind to others, when even men of clearest understanding find it difficult to have words still ready to communicate their conceptions with truth and clearness. To form true sentiments of things into apt, significant words, is a matter of mere art, and requireth an apt, teacher, and a serious learner, and long use (and too many take their art of speaking, in prayer, conference, or preaching, to have more in it of wisdom and piety, than it hath; and some too much condemn the unaccus tomated that want it.)

3. And if we could fit our words well to the matter, and to our minds, (with that double verity,) yet still it is hard to fit them to the reader or hearer; for want of which they are lost as to him; and his information being our end, they are therefore so far lost to us. And that which is spoken most congruously to the matter, is seldom fitted to the capacity of the receiver. Some readers or hearers, (yea almost all,) are so used to unapt words and notions, obtruded on mankind, by the master of words, that they cannot understand us if we change their terms and offer them fitter, and yet least understand those which they think that they best understand; and all men must have long time to learn the art of words, before they can understand them as well as before they can readily use them. And the duller any man is, and of less understanding, the more words are necessary to make him understand; and yet his memory is the less capable of retaining many. This is our difficulty not only in catechising, but in all other writings and teaching, a short catechism, or a short style, the ignorant understand not: and a long one they remember not. And he that will accommodate one judicious reader or hearer, with profound matter, or an accurate style, must incommodate multitudes that are incapable of it; and therefore, such must be content with few approvers, and leave the applause of the multitude to the more popular, unless he be one that can reasonably suit himself to both.

Sin digs graves for bodies, and kindles hell for souls. If sin be in the fashion we must be out of it.

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## MR. BIRNEY IN NEW HAVEN.

JAMES G. BIRNEY Esq. of Kentucky, made an address on Slavery in the Center Church in this city a few days since. His address was on the whole instructive, and good tempered. Nothing was said against the Colonization Society;—indeed we have been informed that he occupied the church only on condition that he would let alone that subject. He was heard with respectful attention.

In listening to his discourse, we noticed two decided and mischievous sophisms, both of which were uttered with every appearance of sincerity.

The first was the declaration that 'every slaveholder in every slave state, whatever the laws may be, can virtually emancipate his slaves.' Mr. Birney undertook to explain himself on this point. 'The master might say to his slaves, you are at liberty to go to one of the free states, or if you choose to stay with me I will pay you wages as freemen.' And is it possible for Mr. Birney to think that this is even a virtual emancipation? Are those slaves free simply because their master treats them as if they were free. It is as wise to say that Miss Prudence Crandall's pupils were white because 'she treated them as if they were white.' Are those slaves, laboring for wages, free? Cannot their masters's creditors seize them, the moment he is unable to pay his debts, and sell them to the highest bidder? Does not Mr. Birney know how impracticable it is for a master to put his slaves out of the power of his creditors? Are they free? When their master dies will they not be put into the inventory of his chattels along with his hogs and his horses? Are they free? Can they acquire the least item of property which may not be seized by their master's creditors, or which will not descend to their master's heirs? Call you that man a Freeman who lives in such a condition? How uniformed, or how blinded must be the mind that can be imposed upon by such a sophism.

The other sophism which fastened itself upon our memory as hardly less remarkable, was the statement that no other doctrine than the doctrine of immediate emancipation urges any present claim upon the conscience of the slaveholder. Does not the doctrine of Mr. Birney's neighbor Pres. Young, take hold of the slaveholder's conscience? Does not the doctrine that emancipation is an immediate duty,—a duty to be resolved upon now, a duty to be commenced to day,—a duty to be prosecuted with all diligence and zeal till the slave is completely and truly a Freeman,—does not that doctrine speak to the slave holder's conscience?

We hope that when Mr. Birney speaks elsewhere, he will look to these points a little more carefully.

*Journal of Freedom.*

*From the Cincinnati Journal.*

## HOW WOULD IT LOOK IN HEAVEN?

In the congregation in which the writer had the happiness to labor as a minister of the gospel, during six years, there lived a man poor in this world's goods, but to some extent, I trust, rich, and every year growing still richer, in faith and good works, and of course in the love and approbation of that Saviour whom he felt it a privilege to serve. A few years ago, we organized in that congregation an association to aid in the blessed cause of foreign missions. To this association the subscription of Mr. —, the man above named, was two dollars. On the day of its first annual meeting he came into my study, and we soon fell into conversation respecting that cause which I trust we both ardently loved, and shall continue to love so long as this world shall be our home—nor, if saints in glory who rejoice at every new victory gained over sinners by a Redeemer's blood, do I believe that we shall ever view it with indifference even in heaven. We talked of the mis-

ries of the heathen—of the awfulness of dying without an interest in Christ—of the solemn and awful responsibility of Christians to whom the gospel has been committed, not only for their own benefit, but in sacred trust to be by them conveyed to those who have it not. Nor did we fail to look up to heaven, which we regarded as our promised inheritance and place of everlasting rest, through a Redeemer's blood. My friend then mentioned to me the object for which he had purposely called. It was to increase the amount of his subscription to this glorious cause. This cause which is to fill the world with God's glory, and send salvation to now benighted lands. The subscription paper was brought forward to see how our church, as then engaged, were sharing in the blessed work. After examining it, we talked of and felt our remissness as a people. At length, my friend raised the paper from the table, and leisurely surveyed the several names attached to it. Seemed to be in deep thought, raised his eyes upward—and again looked down upon the paper; and after a second survey, as he laid the paper down and raised his eyes again up towards his Saviour's throne, 'I have been thinking,' said he, 'how this paper would look carried up to heaven and presented to Jesus Christ, as the subscription, the *free-will* offering of this church to send his blessed gospel to the heathen—to the poor perishing heathen. I have been thinking how my offering would look, and I am ashamed of it.'

So Mr. Editor, as I now go from church to church and plead with them the precious cause of foreign missions, and receive their subscriptions and donations, although they are frequently what this world would call liberal, I often say to myself, how would this subscription or this gift look carried up to heaven and presented to Jesus Christ, as all that this church or this individual can freely give "to send his blessed gospel to the heathen, the poor perishing heathen?" M. T.

## Obituary.

"Man giveth up the ghost, and where is he?"

## DIED.

In this city, June 1, Caroline, daughter of Treat F. Peck, of Wilmington, N. C. aged 7.

On the 26th, Elvira, daughter of the late Isaac Munson, aged 13.

In this city, on the 24th inst., Miss Julia Hull Gurley aged 14, daughter of Mrs. — Gurley, late of Portland, Me.

In Woodbridge, on the 16th inst. Mr. Samuel F. Peck, aged 88; on the 20th, Mr. Daniel Smith, aged 89; on the 21st, Capt. Raymond Baldwin, aged 43.

In Orange, on the 20th inst. Mrs. Jemima Clark, aged 78.

In Branford, on Saturday morning last, Mr. Richard Linsley, aged 57. Mr. Linsley was apparently in the full enjoyment of health, and, in company with several others, had commenced his business for the day, when he fell suddenly and expired, no note of preparation having announced the approach of the king of terrors. Truly, "in the midst of life we are in death."

At Salem Bridge, on the 12th inst., in the 51st year of her age, Miss Abigail Huntington, daughter of Josiah Huntington, lately deceased.

In Saybrook, (2d Society) Clark Nott, Esq. aged 65 years.

On Sunday, the 17th inst. at Stockport, N. Y. Mr. Timothy Chittenden, of this city, aged 70.

At Port Mahon, March 11th, in the 29th year of his age, Doctor Russell B. Hubbard, son of Dr. Thomas Hubbard, of this city. Dr. H. was attached to the medical department of the Navy.

## Poetry.

## LOVE OF GOD.

Oh! never, never canst thou know  
What then for thee the Saviour bore,  
The pangs of that mysterious woe  
That wrung his frame at every pore,  
The weight that pressed upon his brow,  
The fever of his bosom's core!  
Yes! man, for man perchance, may brave  
The horrors of the yawning grave;  
And friend for friend, or child for sire,  
Undaunted and unmoved expire,  
From love,—or piety,—or pride;  
But who can die as Jesus died?

A sweet but solitary beam,  
An emanation from above,  
Glimmers o'er life's uncertain dream,—  
We hail that beam, and call it love!  
But fainter than the pale star's ray,  
Before the noon-tide blaze of day,  
And lighter than the viewless sand  
Beneath the wave that sweeps the strand,  
Is all the love that man can know,—  
All that in angel breasts can grow,—  
Compared, O Lord of hosts! with thine,  
Eternal, fathomless, divine!

Dale.

## INDIAN TRADITIONS.

Mr. Henry Vose, of Mississippi, has written a rather curious article for the National Intelligencer, under the head of "Choctaw Analogies," at the conclusion of which he says:—

"There is a Choctaw tradition, worthy of credit or none is, of a remarkably long night, which must have occurred at the Straits of Bhering at the time of the long day of Joshua in Judea. Then they migrated from Asia, 3286 years ago."

This testimony may now be added to that of Herodotus, who relates that the record of such an event was extant in Egypt when he visited it, as having happened at a period contemporary with that related in the Scriptures. The Chinese also note the occurrence of this phenomenon in their histories at about the same time; and the story of Phaeton, among the Greeks and Romans, corroborates the veracity of the sacred writers. Here is a cumulation of evidence upon this single fact, that, when we consider the utter impossibility of collusion between the witnesses, is, indeed, most remarkable and most conclusive.

The Asiatic origin of the aborigines of this country, cannot be doubted. The antiquity is daily developing new proofs of the fact in their remains of art, in their traditions, customs, ceremonies, language and superstitions.

A propos to this subject, is the following notice of a lecture by Mr. Cadyn, the Indian Painter, taken

from the Mobile Commercial Register. The subject is the religion of the Mandans.

"The origin of the religious ceremony of the Mandans is both novel and interesting. It is probable that no white man was present at its celebration before Mr. C. and the gentleman who accompanied him; and their tradition, connected with it, of a stranger coming to them from the west, who had saved himself from a great flood, and had found land on the mountain in his canoe, has probably been first made known to the white man at that visit. The season of these ceremonies is the budding of the willow, and the reason assigned is, that the *bird* flew back with a sprig of willow. On being questioned what bird, their reply was, the mourning dove. The whole tradition upon which these ceremonies are founded, is a matter of speculation for the curious. Through its means the origin of these wild people, may perhaps be traced.

**THE AMERICAN SLAVE TRADE.**—At a Colonization meeting in Fayetteville, N. C., recently held, one of the speakers, Rev. Dr. Graham, remarked, that he had resided for fifteen years in one of the largest slave holding counties in the state, had long and anxiously considered the subject, and still it was dark. There were nearly 7000 slaves offered in New Orleans market last winter. From Virginia alone, 6000 were annually sent to the South; and from Virginia and North Carolina, there had gone, in the same direction, in the last twenty years, 300,000 slaves. While not 4000 had gone to Africa. What it portended, he could not predict, but he felt deeply, that *we must awake in these states, and consider the subject.*

**SLAVERY IN MISSOURI.**—Several of the leading Missouri papers are advocating the gradual emancipation of slaves in that State.

## INSTALLATION.

The Rev. Lester A. Sawyer, late pastor of a Presbyterian Church at Martinsburgh, New-York, was installed pastor of the church and congregation in the United Society of this city, on Wednesday the 3d inst. The public services of the installation were as follows:—Introductory prayer by the Rev. Dr. Taylor, sermon by the Rev. Dr. Fitch, installing prayer by the Rev. Mr. Merwin, charge by Rev. President Day, right hand of fellowship by Rev. Mr. Cleaveland, address to the church and society, by Rev. Mr. Bacon, concluding prayer by Rev. Dr. Murdoch.

The Annual Meeting of the New Haven County Bible Society for the election of officers, will be held in the Lecture room in Orange street on Wednesday, the 10th of June, at 5 o'clock P. M.

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